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The Dawn

VOLUME XXXVII

NUMBER 8

AUGUST 1969

CONTENTS

Second-class postage paid at Rutherford, N. J. Published monthly by the Dawn Bible Students Association, Triangle, East Rutherford, N. J. 07073

Subscription Rate: English and foreign languages. \$1.00 a year. In sterling countries, five shillings.



British Address: 70, Station Road, Gldea Park, Romford, Essex, England.

Australian Address: Berean Bible Institute, 19 Ermington Place, Kew E 4, Victoria.

French Address: "Aurore," Association des Etudiants de la Bible "AURORE" B. P. 521-Mulhouse (68) France.

Greek Address: He Haravgi (The Dawn) Odos K. Eslin 4 Ampelokipoi T.T. 602. Athens, Greece.

Danish Address: Daggyr Forlaget, Hyldebaervej 13, Copenhagen F, Denmark.

German Address: Tagesanbruch Bibelstudien-Vereinigung, 78 Freiburg i Br., Sachsenstrasse 12, Germany.

Italian Address: Pubblicazione mensile della Associazione Studenti della Bibbia "Aurora," Caselle Postale 447 00100 Roma, Italy.

New Zealand Address: P.O. Box 1358. C. P. O. Auckland.

HIGHLIGHTS OF DAWN

The Coming Universal Religion . . . 2

THE BIBLE ANSWERS TV SCHEDULE . . . 10

"FRANK & ERNEST" RADIO SCHEDULE . . . 12

BIBLE STUDY

God's Covenant and Law . . . 14

God's Presence with His People . . . 16

The Hebrews Fail God . . . 18

God Gives the Promised Land . . . 20

God's People in Confusion . . . 22

CHRISTIAN LIFE AND DOCTRINE

"If It Be So" . . . 24

The Way of His Steps . . . 37

Weekly Prayer Meeting Texts . . . 61

THE BRITISH SECTION

Sanctification . . . 45

YOUR QUESTIONS

Judgment Now and Future . . . 52

A God of the Living . . . 53

VINEYARD ECHOES

Letting the Light Shine . . . 55

ENCOURAGING LETTERS . . . 60

SPEAKERS' APPOINTMENTS

Great Britain . . . 51

United States . . . 62

CONVENTIONS . . . 64

Highlights of **Dawn**

The Coming Universal Religion

"Then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent."—Zephaniah 3:9

THE religious outlook in the world today is just as chaotic as the political and national. Fifteen years ago there were signs of religious revival, but that now has given place to a dwindling interest in religion, and a waning of religious influence in the affairs of the world. It was hoped by millions that Vatican Council II would engender a renewed interest in religion, particularly from the standpoint of increasing co-operation among the various denominational churches; and hope was expressed that even the Catholics, Protestants, and Jews would find a way to merge their efforts and thus become more effective in a world which is becoming increasingly godless.

The ecumenical spirit has prevailed to some extent. There have been many instances in which Catholics, Protestants, and Jews have shared the same platform in conducting unity meetings. There have been mergers of various Protestant churches, and additional mergers are in the making. Whatever credit might be due Vatican Council II for encouraging this ecumenical spirit will be something for historians to evaluate, but one thing now seems evident, which is that long pent-up feelings within the Catholic Church of dissatisfaction with various features of Catholic

Church laws have surfaced as a result of Vatican II, and this has led to a grave crisis within what has been claimed for centuries as being the one true church.

Priests and nuns by the thousand are leaving their posts of duty, many of them withdrawing entirely from the Catholic Church. There is a continual controversy going on within the church between the liberals and conservatives. The liberals press for more and more changes, and the conservatives protest that since the Catholic Church is the one and only true church, and is governed by an infallible pope, changes should not be made.

The pope sides with the conservatives, and the situation has become so serious that at Eastertime he said in two of his speeches that there is now a schism within the church comparable to the one which shook the church at the time of the Reformation. **The Christian Century**, a noted liberal Protestant magazine, reports the view of "a Catholic friend in high standing" that this division would come into full bloom this October at the Synod of Bishops meetings to be held in Rome at that time. **The Christian Century** said:

"It was his [the 'friend's'] judgment that Pope Paul VI would seek to use the synod to restore the authority of the papacy to its pre-Johannine (before John XXIII, that is) position and to retreat still further into the arsenal of infallibility. Our friend said sadly that the schism which is coming is therefore of the pope's own making and that almost nothing can be done to prevent it."

The "Unknown God"

A general review of religious convictions and practices as we see them in the world today, and as they have existed throughout the ages, helps us to understand Paul's feelings when he stood on Mars' hill and preached to the Athenian philosophers. He said, "Ye men of Athens, I perceive that

in all things ye are too superstitious. For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you.”—Acts 17:22,23

The Athenians are to be commended for the open manner in which they confessed their belief in a God whom they did not know. Actually, regardless of the many religious distortions Satan has foisted upon peoples’ minds in all ages, deep down in their hearts they have longed to know and come under the care of a God who has been unknown to them—a God of compassion and love. Most of the millions who have tried to worship the grotesque god of torment have probably often wished for a kindlier God whom they could serve, and the praises of whom they could sound forth to the people.

Dr. Einstein and other scientists bow in reverence before a God of superior intelligence and power; but from the material things of the universe alone, cannot visualize him as being motivated by love, although they probably all hope that he is. It is only in the Bible, the infallible Word of God, that we find all God’s attributes manifested, including love, and these are revealed in the wonderful divine plan which the Bible outlines for human recovery from sin and death.

So far as we know, among the wooden, stone, and metal idols throughout the heathen world today, there is none ascribed to “the unknown god,” as was the case in ancient Athens. But we can be safe in saying that in the hearts of untold millions there is an image of a God whom the people would like to believe exists, a God who is loving and kind, and able to take hold of the confused affairs of the world today, and bring order out of chaos, peace out of turmoil and war, understanding and co-operation out of the bitter strife of words and conflict of ideologies.

It is this "unknown God" whom the people are thinking about when they raise the oft repeated question, "Where is God in the suffering world of today?" They know that Mohammed cannot do anything about world suffering. They know that neither Buddha nor any other heathen god can help. Nor have the Catholic and Protestant gods, throughout the centuries of their existence, had a cure for world tensions, except more war. So the rank and file of the people do not expect much from these sources. They are not too concerned as to whether their bishops, priests, or ministers are liberal or conservative.

But there is that God who, throughout the ages, has been unknown to the people, the true and living God. He has provided a remedy for the worlds ills, and that remedy will soon be applied. This is the remedy mentioned in our text. It is the turning of a pure message to the people to enable them to know the true God, and unitedly to serve him, that is, "with one consent."

The time for the fulfilment of this wonderful promise, as indicated by the word "then," is immediately after the whole symbolic "earth" has been devoured by "the fire of God's zeal," as prophesied in the preceding verse. This verse reads, "Wait ye upon me, saith the Lord, until the day that I rise up to the prey: for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured with the fire of my jealousy [zeal]."—Zeph. 3:8

The God-fearing people of all ages have been encouraged to "wait" on the Lord. In every generation there have been those who have wondered why God continued to permit evil. To Habakkuk the Lord said, "The vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; . . . it will not tarry." (Hab.

2:3) Paul quotes from this prophecy, and applies it to the second coming of Christ.—Heb. 10:37

There is, therefore, no mistaking the time of its application. It is at the end of the age, in the time of our Lord's second presence. First the vision speaks, giving the Lord's people an understanding of the times in which they are living—among other things, the meaning of the great "time of trouble" now upon the world—and also the assurance that the waiting time is almost over; that the time is at hand when the Lord will put down iniquity and exalt righteousness in the earth.

Indeed, because the vision has spoken, we now see that the nations are already being gathered; that the "fire of God's zeal" is already upon them; and that when this aspect of divine intervention shall have accomplished its purpose, the "pure language" will be turned to the people. Then the unknown God will be revealed to them, and with hearts rejoicing they will unitedly serve him, their songs of praise filling the earth with his glory.

Characteristics of the True God

Paul explained to the Athenians some of the characteristics of "the unknown God." He "made the world and all things therein." He dwells "not in temples made with hands," Paul said, evidently basing this remark on the fact that towering above him as he spoke was a magnificent heathen temple of worship. It was a polite way of telling the Athenians that "the unknown God" did not need such a temple.

The "unknown God," Paul further explained, "hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitations that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from everyone of

us: for in him we live, and move, and have our being.”
—Acts 17:24, 26-28

Paul further explained that since we are the offspring of God, his creation, “we ought not to think that the God-head [Deity, RSV] is like unto gold, or silver, or stone, graven by art and man’s device.” (vs. 29) How wonderfully Paul thus contrasts the true God with all the gods of the heathen, and then reveals the quality of mercy exercised by him in whom “we live, and move, and have our being.” Referring to the period of the world’s ignorance of the “unknown God,” Paul explained, “The times of this ignorance God winked at”; that is, he will not hold their ignorant worship of false gods against them.

“Now [God] commandeth all men everywhere to repent,” Paul continues, “because he hath appointed a day, in the which he will judge the world in righteousness, by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.” (Acts 17:30, 31) The command to repentance has gone out to the world through the Gospel, and while it has not been limited to any one nation or race, but has been universal in its application to all people, the number who have thus far heard the message in an understandable manner has been very small. It would seem that for those who have not heard, God is still “winking” at their ignorance as he continues to prepare for their future blessing.

That blessing will be brought to the people through enlightenment. Notice how Paul contrasts the “times of this ignorance” with the fact that God has appointed a future judgment day. Paul knew this to be in harmony with the divine plan, for the Prophet Isaiah had written, “When thy judgments are abroad in the earth, the inhabitants of the world will learn righteousness.” (Isa. 26:9) Again we read, “He shall judge the world with righteousness, and the people with his truth.”—Ps. 96:13

Paul explains that this future work of enlightenment and judgment will be in the hands of Jesus, and that God has given assurance of this fact to all men in that he has raised Jesus from the dead. An outline of the qualifications of this future Judge of mankind is presented to us by the Prophet Isaiah, who identifies him as "a rod out of the stem of Jesse, and a branch" which was to grow out of his roots. Isaiah writes:

"The Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear [reverence] of the Lord; and shall make him of quick understanding in the fear of the Lord; and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth."—Isa. 11:2-4

The earth will then be filled with a knowledge of the Lord because he will then have turned to them that pure message of our text—filled with knowledge as the "waters cover the sea." (Isa. 11:9) This message, or language, will sweep away the refuge of lies, misrepresentations, and distortions which have confused the minds of the fallen and dying race—and will enlighten them concerning the true and living God.

Then the people will serve the true God with "one consent"; that is, all in the same way. They will not be forced to do so, but they will have learned to love their Creator because they will have been taught concerning his wisdom, justice, love, and power. They will learn how his love was manifested and his justice satisfied through his beloved Son who "gave himself a ransom for all." They will see his wisdom in the permission of evil, and in his loving plan for the recovery of the fallen race from sin and death. They will see his power manifested in the resurrection.

Then, as the Revelator assures us, "there shall be no more death." (Rev. 21:4) The people, raised from the dead, will have been convinced that God told the truth when he said, "Thou shalt surely die." They will then know that death, rather than torment, is the wages of sin. (Rom. 6:23) And they will rejoice also to learn that by accepting the provision of life made for them through the redemptive work of Christ, and obeying the laws of his kingdom, they may live forever.

It will then be true of the obedient that there is no more death, because the people will have the opportunity of partaking of the tree of life and the water of life which will then flow from the throne of God and of the Lamb." (Rev. 22:1-3, 17) The leaves of that symbolic tree of life will be for the healing of the people.

Then there will indeed be a world-wide, universal religion—the true religion, revealing the glory of God and enlightening the people concerning his divine will for them. The laws of God will not only then be learned, but applied—written in the hearts of the people, the Lord assures us. (Jer. 31:31-34) No one will then need to say to his neighbor, "Know the Lord," for all shall know him from the least to the greatest. So we are not dismayed at the disintegration of man-made religion, but rejoice that the true knowledge of God will become universal. What a glorious prospect!

THIS UNUSUAL DAY

Lester Pearson, noted statesman of Canada, once said:

"The measure of change is shown by four startling facts: 1) nearly everything we know today had not appeared in any book when I went to school; 2) the sum total of human knowledge now doubles every four years; 3) twenty-five percent of all people who ever lived are alive today; 4) ninety percent of all the research scientists who ever lived are alive today."

The BIBLE ANSWERS

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Television Schedule

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Coshocton WHIZ-TV Channel 71
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WISCONSIN

Eau Claire WEAU-TV Channel 13
Sundays, 7:30 a.m.

SPANISH RADIO BROADCASTS

SUNDAYS UNLESS OTHERWISE NOTED

PANAMA

Colon HOL 1390 7:00 p.m.

PHILIPPINES

Cagayan de Oro DXCL 9:45 p.m.

PORTUGAL

Porto Miramar Radio Miramar
782 kc. Thursdays, 9:45 p.m.

SPAIN

Barcelona Radio Panades

1,106 kc. Fridays, 8:15 p.m.

TEXAS

Corpus Christi KCCT 1150 9:30 a.m.

Eagle Pass KEPS 1270

Laredo KVOZ 1490

URUGUAY

Montevideo Radio El Espectador
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"FRANK and ERNEST"

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Decatur WMSL 1400 11:15 a.m.
Haleyville WJBB 1230 12:00 p.m.
Mobile WGOK 900 10:45 a.m.

ARIZONA

Phoenix KMEO 740 8:30 a.m.

ARKANSAS

Jonesboro KBTM 1230 12:05 p.m.

CALIFORNIA

El Centro KICO 1490 10:30 a.m.
Los Angeles KBIG 740 10:00 a.m.
Redding KVCV 600 7:45 a.m.
Sacramento KGMS 1380 8:30 a.m.
San Diego XERB 1090 9:45 a.m.
San Francisco KSAY 1010 10:00 a.m.

COLORADO

Fort Collins KZIX 600 10:00 a.m.
Montrose KUBC 580 8:15 a.m.

DELAWARE

Wilmington WTUX 1290 10:15 a.m.

FLORIDA

Orlando WTLN 1520 9:45 a.m.
Tampa WFLA 970 9:30 a.m.

IDAHO

Lewiston KRLC 1350 9:35 a.m.
Sandpoint KSPT 1400 10:15 a.m.

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WEAW(fm) 105 Mondays, 12:30 a.m.
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INDIANA

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Muncie WLBC 1340 8:45 a.m.

IOWA

Clinton KROS 1340 7:15 p.m.

KANSAS

Goodland KLOE 730 7:45 a.m.

KENTUCKY

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Louisville WAVE 970 8:15 a.m.
Newport WNOP 740 9:10 a.m.
Winchester WWKY 1380 10:30 a.m.

MAINE

Bangor WABI 910 10:30 a.m.

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Ocean City WETT 1590 12:05 p.m.

MASSACHUSETTS

Orange WCAT 1390 9:15 a.m.

MICHIGAN

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Grand Rapids

WAFB 1480 9:30 a.m.
Saginaw WSGW 790 10:15 a.m.

MINNESOTA

Minneapolis KQRS 1440 12:30 p.m.

MISSISSIPPI

Biloxi WLOX 1490 12:00 p.m.

MISSOURI

Farmington KREI 800 9:00 a.m.
Kansas City KCMO 810 9:40 a.m.
St. Louis KWK 1380 8:00 a.m.

MONTANA

Baker KFLN 960 8:00 a.m.
Great Falls KKGf 1310 9:15 a.m.
Miles City KATL 1340 9:15 a.m.

NEBRASKA

Grand Island KRGI 1430 10:05 a.m.

NEW JERSEY

Newark WJRZ 970 8:15 a.m.

NEW MEXICO

Silver city KSIL 1340 10:05 a.m.

NEW YORK

Albany WEEB 1300 9:00 a.m.
Buffalo-Niagara Falls

WHLd 1270 12:00 noon

Kingston WBAB 1550 9:45 a.m.

New York WJRZ 970 8:15 a.m.

NORTH CAROLINA

Elizabeth City
WGAI 560 12:05 p.m.

Radio Broadcast Schedule

Leaksville	WLOE	1490	12:05	p.m.	VIRGINIA			
OHIO					Richmond	WLEE	1480	10:45 a.m.
Cincinnati	WNOP	740	9:10	a.m.	WASHINGTON			
Cleveland	WHK	1420	9:45	a.m.	Bellingham	KPUG	1170	9:30 a.m.
Columbus	WBNS	1460	10:10	a.m.	Centralia-Chehalis			
Piqua	WPTW	1570	11:30	a.m.		KELA	1470	10:35 a.m.
Zanesville	WHIZ	1240	6:40	a.m.	Olympia	KGy	1240	10:35 a.m.
OKLAHOMA					Quincy	KPOR	1370	10:35 a.m.
Oklahoma City					Seattle	KAYO	1150	10:30 a.m.
	WNAD	640	8:10	a.m.	Tacoma	KMO	1360	9:45 a.m.
OREGON					Yakima	KUTI	980	7:30 a.m.
Lebanon	KGAL	920	9:00	a.m.	WISCONSIN			
Portland	KLIQ	1290	9:30	a.m.	Fond du Lac	KFIZ	1450	11:05 a.m.
The Dalles	KODL	1440	9:15	a.m.	Milwaukee	WEMP	1250	8:45 a.m.
PENNSYLVANIA					Milwaukee	WYLO	540	9:15 a.m.
Allentown	WHOL	1600	10:45	a.m.	(Saturdays)			
Connellsville	WCVI	1340	12:05	p.m.	Neillsville	WCCN	1370	9:15 a.m.
Pittsburgh	WARO	540	12:00	noon	WYOMING			
Pottstown	WPAZ	1370	12:45	p.m.	Cheyenne	KVWO	1370	10:05 a.m.
PUERTO RICO					MALDIVES ISLANDS			
Aguadilla (Fri)	WGRF		8:00	p.m.	Radio Maldives		4740	9:00 p.m. Tue.
SOUTH DAKOTA					VIRGIN ISLANDS			
Yankton	KYNT	1450	11:05	a.m.	St. Croix	WSTX	970	9:00 a.m.
Yankton	WNAX	570	11:00	a.m.	CANADA			
TENNESSEE					Calgary, Alta.			
Clinton	WYSH	1380	12:45	p.m.		CKXL	1140	11:00 a.m.
TEXAS					Corner Brook, Nfld.			
Lubbock	KDAV	580	9:45	a.m.		CFCB	570	10:30 a.m.
Pampa	KPDN	1340	12:00	p.m.	Dauphin, Man.			
Pleasanton	KBOP	1380	7:15	a.m.		CKDM	730	10:30 a.m.
San Antonio	KMAC	630	12:00	noon	Oshawa, Ont.	CKLB	1350	9:45 a.m.
Shamrock	KBYF	1580	10:00	a.m.	Prince Albert, Sask.			
Sherman-Dennison						CKBI	900	10:30 a.m.
	KRRV	910	11:45	a.m.	St. Thomas, Ont.			
Wichita Falls	KWFT	620	7:15	a.m.		CHLO	680	9:00 a.m.
UTAH					Vancouver, B. C.			
Ogden	KVOG	1490	10:35	a.m.		CJOR	600	7:15 p.m.
Salt Lake City					AUSTRALIA			
	KSOP	1370	9:30	a.m.	Geelong		3GL	222m. 10:00 a.m.

RADIO TOPICS FOR AUGUST

3—"The Lord's Witnesses"	17—"Preview of History"
10—"Joys of the Judgment Day"	24—"Hell Gives Up Its Dead"
	31—"The Last Days"

Bible Study

LESSON FOR AUGUST 3

God's Covenant and Law

MEMORY VERSE: "And Moses said unto the people, Fear not: for God is come to prove you, and that his fear may be before your faces, that ye sin not."—Exodus 20:20

EXODUS 19:3-8, 16, 17; 20:18-20

GOD entered into a covenant with the Israelites at Mt. Sinai. The covenant was based upon the Law, as epitomized in the Ten Commandments. The Israelites agreed to keep this Law, which, as later developments indicate, they did only partially and intermittently. God's part of the Law Covenant was twofold. (1) He promised that those who kept the Law faithfully and inviolate would gain life. (Lev. 18:5) (2) God also promised that through obedience to the Law the nation of Israel would become a holy nation and "a kingdom of priests." —Exod. 19:6

Because of their unfaithfulness and imperfection the Israelites failed to gain either of these rewards. In his foreknowledge God knew that they would fail, but this did not in-

terfere with the outworking of his plan. Paul wrote, "The law was our schoolmaster to bring us unto Christ." (Gal. 3:24) The Law demonstrated that no member of the fallen adamic race could keep God's Law perfectly and thereby gain life, hence it taught the necessity of a Redeemer. A minority of the Israelites, beginning with Jesus and at Pentecost, learned the lesson which the "schoolmaster" taught, and by faith accepted the provision of life made for them through Jesus, who gave himself a ransom for all.—1 Tim. 2:3-5

Paul mentions another purpose served by the Law. We quote: "Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made." (Gal. 3:19) While the Israelites failed to live up to the requirements of the Law

it did serve sufficiently as a deterrent to sin to help preserve them as a people until the coming of Jesus, the true "Seed" of promise.

The Apostle John wrote concerning Jesus, "He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." (John 1:11, 12) In keeping with our memory verse, each generation of the Israelites was tested by the Law, and every generation failed. The final test came upon the generation of Jesus' day, and again they failed; although in every generation there were faithful individuals who, through faith, received God's approval. Those in Jesus' day who received him became the nucleus of the house of sons of the Gospel Age.

Through Moses, the Lord said to the Israelites, "If ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine. And ye shall be unto me a kingdom of priests, and an holy nation." (Exod. 19: 5, 6) Note that this promise was conditional upon obedience to God and to his Law. Because of their disobedience the Israelites as a nation failed to qualify for the high station in the divine

plan which this promise outlines. Jesus said to the Israelites of his day, "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof."—Matt. 21:43

The Apostle Peter identifies the "nation" to which the kingdom was given when it was taken from natural Israel. We quote, "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; . . . which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy."—I Pet. 2:9, 10

Peter's statement, "Which in time past were not a people, but are now the people of God," identifies those of whom he is speaking as Gentiles, although there was a nucleus of Israelites among them; that is, those who accepted Christ and obeyed the Gospel. It is through faith that the Gentiles who are baptized into Christ become heirs of the promise made to Abraham.

QUESTIONS

What did God promise the Israelites under the Law?

What purposes were served by the Law?

What is the "nation" to which the kingdom was given when the Israelites proved unworthy?

God's Presence with His People

MEMORY VERSE: "And I will walk among you, and will be your God, and ye shall be my people."—Leviticus 26:12

**EXODUS 25:2, 8, 9; 29:43-46;
40:34, 35; LEVITICUS 16:29, 30;
19:1-4**

THE tabernacle which Moses built in the wilderness was a symbol of God's presence with his people. This same symbolism is used in one of God's promises of blessings which will come to the world of mankind during the thousand years of Christ's kingdom. We read, "Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself will be with them, and be their God."—Rev. 21:3

The tabernacle which Moses constructed in the wilderness was typical. Briefly stated, it was a house constructed of boards made of acacia wood plated with gold, set on end in sockets of silver, and fastened together by bars of the same wood, also covered with gold.

This structure was 15 feet wide, 15 feet high, and 45 feet long, and open at the front, or east end. It was covered by a white linen cloth, interwoven with figures of cherubim, in blue, purple, and scarlet. The

open end of the structure was closed by a curtain of similar material, and called the "door," or first veil. Another cloth of the same material, called the second veil, was hung so that it divided the tabernacle into two compartments. The first was 15 feet wide and 30 feet long, and was called the "holy." The second, or rear apartment, 15 feet wide and 15 feet long, was called the "most holy." These two compartments constituted the tabernacle proper, and over it was a covering.

The tabernacle was surrounded by a yard, or "court," toward the rear of which it stood. This court was 75 feet wide, and 150 feet long, being formed by a fence of linen curtains suspended by silver hooks set in the tops of wooden posts 7½ feet high, which were set in sockets of copper. This court of the tabernacle was called "the holy place."

The furniture of the court consisted of but two main pieces—the "brazen altar" and the "laver"—with their respective instruments. Sacrifices were offered on the altar, and the

laver served as a washbasin for cleansing.

The furniture of the tabernacle proper consisted of a table, a candlestick, a golden altar in the holy; and the "ark of the testimony," the only piece of furniture in the most holy.

The Apostle Paul speaks of the Christian's hope "as an anchor to the soul, both sure and steadfast, and which entereth into that within the veil; whither the forerunner is for us entered, even Jesus, made an High Priest for ever." (Heb. 6: 19, 20) Since Jesus entered into a heavenly reward when resurrected from the dead, it is evident that the most holy of the tabernacle was designed to symbolize this heavenly condition.

A careful study of the New Testament, particularly the Book of Hebrews, reveals the symbolic meaning of much in connection with the tabernacle and its services. An altar, for example, is a symbol of sacrifice, and in the conduct of the services of the tabernacle the priests offered many sacrifices. These in a general way pointed forward to the "better sacrifices" of the present age in which Jesus and his followers have participated. Paul wrote, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a

living sacrifice, holy, acceptable unto God, which is your reasonable service."—Rom. 12:1

The sacrifices offered in the services of the typical tabernacle were animals of various kinds—goats, bullocks, etc.—but in the present age Jesus and his followers offer themselves, their own bodies. Peter wrote, "Ye . . . are built up a spiritual house, an holy priesthood, to offer up . . . sacrifices, acceptable to God by Jesus Christ." (I Pet. 2:5) We could not offer ourselves as acceptable sacrifices to God except through the merit of Jesus' sacrifice.

During the present age God dwells with his sacrificing people, even as our memory verse indicates. His presence sustains us in trial, and guides us in the way of devotion to him. God, as represented in the Christ, Head and body, will also dwell with his "restitution" people during the Millennial Age, not to direct them in the way of sacrifice, but to restore them to health and everlasting life.

QUESTIONS

What is the general symbolism of God's tabernacle?

Describe the typical tabernacle and its measurements.

What were the furnishings of the tabernacle?

What is the symbolic meaning of an altar?

The Hebrews Fail God

MEMORY VERSE: "So we see that they could not enter in because of unbelief."—Hebrews 3:19

**NUMBERS 13:17, 18, 25, 30, 31;
14:1-3, 26-32**

HEBREWS 11:6 reads, "Without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." The Hebrews who were miraculously delivered from Egypt and brought safely across the Red Sea failed God, hence were not pleasing to him, because they lacked faith in his ability to help them overcome the Canaanites.

God places a high premium on faith, a faith that is demonstrated by works. Abraham, the father of the Hebrew people, became the friend of God because of his faith. (James 2:23; Isa. 41:8) Faith and confidence are the basis of all true friendships. How could two people truly be friends if they did not have faith in each other?

God delivered the descendants of Abraham, his friend, from Egypt, and proposed to take them into the land which he had promised to him; but they failed him, in that they did not

have the necessary faith in him and in his ability to fulfil his promise to Abraham.

The Lord instructed Moses to send spies into Canaan to gather information which would be needed when they entered and undertook the task of conquering the land. There were to be twelve of these spies—one from each of the twelve tribes of Israel, and the men selected were to be rulers in their tribes. They were to spend thirty days in Canaan, which was sufficient to gather all the information which would be needed.

There is nothing in the Lord's instructions to indicate that the spies were delegated to ascertain whether or not the Israelites would be able to defeat the Canaanites and conquer the land. So far as the Lord was concerned this was taken for granted. It was simply that in his wisdom he realized that it would be an advantage for the Israelites to have advance information as to what to expect when they crossed over Jordan into Canaan, so that they might be properly prepared for what they would find.

And this was also the viewpoint of two of the spies—Caleb and Joshua—for when they returned to the camp of Israel they reported that Canaan was a good land, and fertile; and expressed their belief that with God's help they would be able to possess it. The other ten spies agreed as to the quality of the land, but expressed their opinion, based on their unbelief, that the Israelites would not be able to take possession of this rich country.

Most of the Israelites agreed with the majority report: "And all the congregation lifted up their voice, and cried; and the people wept that night. And all the children of Israel murmured against Moses and against Aaron: and the whole congregation said unto them, Would God that we had died in the land of Egypt! or would God we had died in this wilderness! And wherefore hath the Lord brought us into this land, to fall by the sword, that our wives and our children should be a prey? were it not better for us to return into Egypt?"—Num. 14:1-3

This murmuring, while intended by the Israelites to be against Moses and Aaron, was in reality against the Lord, and it was due to their lack of faith in his ability to care for them. Having expressed the wish to

die in the wilderness rather than to attempt the conquering of Canaan, God took them at their word: "As truly as I live, saith the Lord, as ye have spoken in mine ears, so will I do to you: your carcasses shall fall in this wilderness; and all that were numbered of you, according to your whole number, from twenty years old and upward, which have murmured against me."—Num. 14:28, 29

Hebrews 3:16 reads, "For some, when they had heard, did provoke: howbeit not all that came out of Egypt by Moses." This reminds us that there were some among those ancient Israelites who believed. Caleb and Joshua were among these. The real value of the lesson to us, as our memory verse emphasizes, is the fact that it was unbelief that hindered the majority of the Israelites from entering into the Promised Land. Let us take heed that we do not develop an evil heart of unbelief.—Heb. 3:12

QUESTIONS

What hindered the majority of the Israelites who left Egypt from entering Canaan?

Why was Abraham called the friend of God?

Relate the story of the spies.

What is the value of this lesson to us?

God Gives the Promised Land

MEMORY VERSE: "And Moses sware on that day, saying, Surely the land whereon thy feet have trodden shall be thine inheritance, and thy children's forever, because thou hast wholly followed the Lord my God."—Joshua 14:9

JOSHUA 1:1-6; 24:1, 2, 14-18

JOSHUA, one of the two faithful spies whom the Lord instructed Moses to send into the Land of Canaan was, upon the death of Moses, appointed to be his successor. His divine commission was to lead the children of Israel over Jordan into the Promised Land, and divide it among the twelve tribes. This was a herculean task.

God gave Joshua the assurance of his help, saying to him, "There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee. Be strong and of a good courage: for unto this people shalt thou divide for an inheritance the land, which I sware unto their fathers to give them."—Josh. 1:5, 6

While this promise was made to one of the faithful natural Israelites, it applies equally in principle to the Lord's people

at the present time. In entering Canaan, Joshua would be encountering enemies, and as followers of the Master we have enemies who are warring against us continuously. The "Canaanites" who oppose us are the world, the flesh, and the Devil. These combine to defeat and destroy us as new creatures in Christ Jesus.

However, we have the assurances of the Word that God is for us, even as he was for Joshua. This being true, we also can have good courage, for, as Paul wrote, "If God be for us, who can be against us?" (Rom. 8:31) The implication here is that no one can succeed in harming those who are kept by the power of God.

Paul also wrote, "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep

for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."—Rom. 8:35-39

When the task of dividing the land was about accomplished Joshua, who now was growing old, called the elders of Israel together, and exhorted them to faithfulness in serving the true and living God, and warned them against serving the gods of the land into which they had entered, the Canaanite gods. He asked them to make a choice between serving the true God of Israel and the false gods of the Canaanites.

To this "the people answered and said, God forbid that we should forsake the Lord, to serve other gods; for the Lord our God, he it is that brought us up and our fathers out of the land of Egypt, from the house of bondage, and which did those great signs in our sight, and preserved us in all the way wherein we went, and among all the people through whom we passed."—Joshua 24:16, 17

The people were evidently sincere in this declaration of loyalty to the God of Israel. The record is that "Israel served the Lord all the days of Joshua, and all the days of the elders that overlived Joshua, and which had known all the works of the Lord, that he had done for Israel."—Joshua. 24:31

Our memory verse—Joshua 14:9—sets forth the words of Caleb, the other faithful spy who looked over the land of Canaan and its people forty years prior to the time when, under the leadership of Joshua, the Israelites entered therein. He had been given special assurance by the Lord that he would inherit his portion of the land, "Because thou hast wholly followed the Lord." This is a wonderful testimony to Caleb's faithfulness. He was a whole-hearted servant of the Lord. And this is the way it should be with us. The Lord wants us also to be wholly devoted to him.

QUESTIONS

Who was Joshua, and what assurance did the Lord give him?

Were the Israelites faithful to the Lord under Joshua's leadership?

Who was Caleb, and what assurance did the Lord give him?

God's People in Confusion

MEMORY VERSE: "In those days there was no king in Israel: every man did that which was right in his own eyes."—Judges 21:25

JUDGES 2:16-19; 6:11-14; 8:33-35

FOLLOWING the death of Joshua, the Israelites entered into what is known historically as the Period of the Judges. It was much as our caption suggests—an era of confusion. During this long period of time—450 years—there was no central government in Israel, no regularly constituted lawmakers, and no law enforcers. Our memory verse describes the period as one during which "every man did that which was right in his own eyes."—Judges 17:6

In most cases, and much of the time, that which was right in the eyes of each individual was not pleasing to the Lord. It was a period during which the people drifted time and time again into idolatry. However, God did not give them up entirely to their own devices. When they worshiped other gods he permitted their enemies to oppress them, and when they cried to him for help he raised

up judges to deliver them from their enemies.

Gideon was one of these judges; Samuel was another, and Samuel was also a prophet. Gideon's term of office as a judge began at a time when the Midianites were sorely oppressing them, this being permitted by the Lord because, following the usual pattern of behavior the Israelites had become worshipers of false gods. Gideon's own father was very prominent in the worship of idols.

The angel of the Lord appeared to Gideon "and said unto him, The Lord is with thee, thou mighty man of valor." (Judges 6:12) This was a bit surprising to Gideon, for he had seen no evidence that the God of Israel was either for him or for the Israelites, so he replied, "Oh my Lord, if the Lord be with us, why then is all this befallen us? and where be all the miracles which our fathers told us of, saying, Did not the Lord bring us up from

Egypt? but now the Lord hath forsaken us, and delivered us into the hands of the Midianites.”—Judges 6:13

The Lord then assured Gideon that he was the one chosen to deliver his people from the Midianites. “Have not I sent thee?” the Lord asked, implying that this should be sufficient to give Gideon the assurance he needed to undertake such a difficult and dangerous task.

Gideon’s first mission was to destroy the altars of Baal which his own father had erected. This was bringing the battle very close to home. Gideon waited until nighttime “because he feared his father’s household, and the men of the city, that he could not do it by day.” When the men of the city arose in the morning they discovered what had happened, that the altar to Baal, and the “grove” nearby, had been destroyed.

They were furious, and demanded that Joash, his father, deliver his son to them to be destroyed. Joash gave a good answer: “Will ye plead for Baal? will ye save him? . . . if he be a god, let him plead for himself.” Gideon’s father was already seeing the light.

We all recall Gideon’s subsequent signal victory over the Midianites. They were routed and defeated by Gideon’s little

band of three hundred because he followed the Lord’s instructions as to how to proceed. They did not use swords or spears, but merely an earthen vessel to conceal a light until the signal was given to break these earthen vessels and expose the flickering light. They also used trumpets. Three hundred lights deployed over the hillside by night gave the appearance of a tremendous army, and the Midianites panicked and began destroying themselves.

Our lesson concludes with a sad commentary, found in Judges 8:33-35: “And it came to pass, as soon as Gideon was dead, that the children of Israel turned again, and went a whoring after Baalim, and made Baal-berith their god. And the children of Israel remembered not the Lord their God, who had delivered them out of the hands of all their enemies on every side: neither showed they kindness to the house of Jerubbaal, namely Gideon, according to all the goodness which he had showed unto Israel.”

QUESTIONS

What was the Period of the Judges?

What was the main function of Israel’s judges during that period?

Relate the story of Gideon.

Christian Life and Doctrine

"If It Be So"

IN 606 B. C. King Nebuchadnezzar took the children of Israel captive to Babylon. Among these captives were three young Hebrews who were given the Chaldean names, Shadrach, Meshach, and Abednego. In addition to these three young Hebrews there was also Daniel, who became one of God's outstanding prophets. All four of these young Hebrews were given special training by the king's servants, and when Daniel was able to tell Nebuchadnezzar about his dream in which he saw the great humanlike image, and interpret it for him, the king gave him a high position in the government.

Daniel seized the opportunity to request the king that his three friends be given suitable positions in the government, to which Nebuchadnezzar agreed. Later Nebuchadnezzar erected a great golden image, and directed that all the officials in his government attend the dedication of this image. This, of course, included the three young Hebrews. It was further commanded that upon a certain signal, played on musical instruments, all should bow down and worship this image.

The three young Hebrews properly concluded that this would be equivalent to worshiping a false god; that it would be idolatry, which was forbidden by the law of their God. So when the signal was given they did not bow down before the image. This information was communicated to Nebuchadnezzar, and the three young men were brought before the king. The king decided to give them another chance, and said to them, "Now if ye be ready that at what

time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of music, ye fall down and worship the image I have made; well: but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace; and who is that God that shall deliver you out of my hands?"—Dan. 3:15

The three young Hebrews replied with resolution, "If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up." (vss. 17-19) Here we have a remarkable display of faith, a faith that was based on the promises of God.

The Resurrection Hope

The Apostle Paul indicates in Acts 24:14, 15 that in the law and by the prophets it was taught that there would be "a resurrection of the dead, both of the just and unjust." The three young Hebrews who refused to bow down to Nebuchadnezzar's image were undoubtedly of the "just" class, and would know about God's promises of a "better resurrection" for the faithful of Israel. Their faith meant, then, that if the God of Israel did not see best to deliver them at that time from the fiery furnace, he would surely deliver them from captivity in death in his own due time, hence their willingness to defy the king and rely upon the wisdom and love of God to deal with them as seemed good in his sight.

This was proper reasoning. Centuries later the Apostle Paul wrote, "For if the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable."—I Cor. 15:16-19

The Ancient Worthy class did not understand fully the loving arrangements through the redemptive work of Christ whereby the dead would be restored to life, but the evidence is that they did have a hope of the resurrection, and it was this that made much of the difference in the manner in which they served God. Those who did not exercise faith in God's promises readily drifted away into idolatry and into other sins. Such would have had no scruples against bowing down to the great image which Nebuchadnezzar set up.

We Are Also Tested

The example of the three Hebrews is a meaningful one to us who have covenanted to do the Heavenly Father's will. We have many assurances in the Word that our God is able to care for us in every time of need. With these assurances we should be able to meet every test of faith and obedience which his wisdom may permit to come upon us. A crisis in our lives as Christians may be a temptation from the Adversary, but God permits it as a test of our fidelity to him.

And these tests come to us in many ways. Often small things are involved, and we find ourselves confronted with a decision as to whether we will follow the course of righteousness set forth in the Word of God, or whether we will take the easier way, the way, perhaps, of less sacrifice, which would be more pleasing to the flesh. We know that if we choose the Lord's way he is able to overrule to his own glory, and to our deliverance from trial, if it be his will to do so.

But our decisions as followers of the Master must be based, not on the expectation that if we choose the hard way the Lord will lift the burden, but on what we believe the Lord wants us to do, regardless of what the outcome may be so far as our own immediate circumstances are

concerned. True, we should always keep in mind, as the three Hebrews did, that our God is able to deliver us, and that he will deliver us in his due time, even if that due time is not until our resurrection.

"But if Not"

Another meaningful statement in the reply of the three Hebrews to Nebuchadnezzar is contained in the three words, "But if not." They were not sure whether it was God's will to deliver them from the fiery furnace, but even so, they did not intend to bow down to Nebuchadnezzar's image, for, they continued, "Be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up."—vs. 18

We too are given two viewpoints when confronted by tests of faith and obedience. The one is, "If it be so, our God whom we serve is able to deliver us." The other, "But if not" we will not serve other gods—neither the world, the flesh, nor the Devil. The three Hebrews knew that God would deliver them out of the hand of the king, but just how or when, they did not know. So with us, we are assured of ultimate deliverance into the kingdom, but just what the Lord's providence may be in the meantime we do not know; it is a matter of faith.

Three Hebrews Delivered

As it resulted for the three Hebrews, God permitted them to be cast into the burning fiery furnace, although they were so fully protected that the flames did not hurt them. When the king investigated he discovered that instead of there being three in the fiery furnace there were four, the fourth being "like the son of God." In other words, while the Lord permitted these faithful servants to pass through this "fiery trial," his presence was with them and they were not injured. The fire had no power upon their bodies, "nor was an hair of their head singed, neither

were their coats changed." They did not even have the smell of fire on them.

The Apostle Paul wrote that it was through faith that these Hebrews "quenched the violence of fire." (Heb. 11:34) Upon the basis of faith we too can pass through our trials unscathed. God is dealing with us as new creatures in Christ Jesus. We know that our ultimate deliverance will be into the everlasting kingdom of our Lord and Savior Jesus Christ. We know that this deliverance will mean the death of the flesh and all its interests. So regardless of what happens to our flesh, we know that the Lord is looking out for our interests as new creatures.

We have Jesus for an example. God permitted his enemies to put him to death, but Jesus, as a new creature, came through his "fiery furnace" uninjured, with not so much as the smell of "smoke" upon him. And so it will be with us. Our faith can "quench the violence of fire" also, even a "fire" which may destroy our flesh, but the violence of our trials will not harm us as new creatures, and we will know that through them all our Heavenly Father's presence is with us, by his Holy Spirit, and by all the other means of grace which he, in his love and mercy, is pleased to use.

God's Providences Vary

The Lord's providences in the lives of his people vary. This is brought to our attention by the apostle in the 11th chapter of Hebrews, where he presents us with a sizable list of faithful ones of the past, and states briefly some of their works of faith. Of Abraham he said, "When he was tried, [he] offered up Isaac: and he that had received the promises offered up his only begotten son, of whom it was said, That in Isaac shall thy seed be called: accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure."—Heb. 11:17-19

Notice how Abraham's faith in God's ability to raise the dead entered into his obedience in presenting Isaac for sacrifice. Abraham believed that in the event he sacrificed Isaac he would be restored to him. His faith was sufficient to give him assurance that he would sustain no permanent loss in obeying God's request to offer Isaac in sacrifice.

And what a test that must have been! Abraham was no different in his feeling for his son than any other devoted father would be. And Isaac was a very special son. Abraham had waited many years for his birth, and when he was born it was the result of a miracle. He might well have wondered why God would perform a miracle to give him this son and then ask him to slay the boy for a burnt offering.

But Abraham's faith rose above any misgivings he may have had. He prepared the altar, and laid Isaac upon it. He even raised his knife to slay his beloved son; and then the Lord intervened, and provided a ram as a substitute for Isaac. Does our faith lead in paths of obedience to this full extent? We frequently do not understand why God indicates certain paths for us, but are we willing to enter those paths? Do we build our "altars," and place the "wood" upon them? Do we go so far as to raise the "knife" in obedience to the Lord's will?

The enabling power of faith should lead us thus along the pathway of obedience, even though no "ram" be provided to remove the stress of the trial from our own hearts. After all, we have made a covenant of sacrifice with the Lord, and it should be no cause for wonder, or for hesitation, when the Lord gives us the opportunity to live up to the terms of our covenant. On the other hand, the Lord has his own due times and ways, and we believe that every devoted child of his can testify that "rams" have often been provided; and this is specially true where the Lord knows that a particular trial may be too severe for us.

While we have covenanted to die following in the footsteps of Jesus, in most cases this turns out to be a gradual laying down of our lives, which calls for an extended period of faithfulness—often well-nigh a lifetime. It is in the individual experiences of our daily laying down and giving up that our faith enables us to accept the Lord's providences. And we rejoice in his wisdom, love, and mercy when temporarily he eases the burden or cools the flames by which we are being prepared, through sacrifice, ultimately to hear that "well done, thou good and faithful servant, enter thou into the joys of thy Lord."

Daniel's Example

In Paul's summary of those ancient heroes of faith he speaks of those who "stopped the mouths of lions." Daniel was one of these. It was in the days of Darius, who was king of the Medo-Persian Empire. Daniel had the confidence of this king, but other officials in the realm were jealous of him, and sought a way to have him destroyed. They succeeded in having Darius issue a decree that for thirty days no one was to ask a petition "of any god or man." Those who disobeyed this decree were to be punished by being thrown to the lions.

The king signed the decree, not suspecting that it was in reality a conspiracy against his beloved Daniel. But once signed it could not be changed, for such was the law of the Medes and Persians. Daniel, of course, continued his prayer habits as usual, and he was apprehended and brought before the king. The king was helpless, and could do nothing but order that Daniel be cast into a den of lions, which was done.

Darius was unable to sleep that night, and early in the morning went to the lions' den and called to Daniel, hoping that he would find him still alive. Daniel was still alive, and replied, "O king, live forever. My God hath sent

his angel, and hath shut the lions' mouths, that they have not hurt me: forasmuch as before him innocency was found in me."—Dan. 6:21, 22

Here we have an illuminating experience. The Lord permitted Daniel to be cast into the den of lions, but through his angel gave him protection. Even so, it must have been a harrowing experience. Just to be thrown among lions would be most unnerving. We are not informed as to whether Daniel had any assurance from the Lord that he would be guarded by an angel; so even though he actually was protected, it must have been a severe test of his faith.

So it is with us. The Lord may permit us to be surrounded by circumstances which threaten to engulf and crush us. Perhaps he intends to send his "angel" to deliver us, but we cannot be sure. As we often sing, he "moves in a mysterious way his wonders to perform," and in order that our faith might be tested to the full, he seldom explains in advance just which direction his mysterious ways are leading. So, by faith, we wait on him.

The "lions' dens" into which we are thrown may not be literal, as in the case of Daniel. We may not be locked up in a prison dungeon with our feet made fast in the stocks, as were Paul and Silas, but the Lord knows just the circumstances which will serve best to test our faith. It is at these times that we look up to him in our faith and say, If it be thy will Lord, we know that you are able to deliver us; but if not, give us strength and courage to endure until we have proved worthy for that great deliverance in the "first resurrection." Help us to lean on your might, that we might be faithful even unto death, and thus receive the promised crown of life.

The ministry of the holy angels is a very real thing in the life of every servant of God. An angel closed the mouths of the lions which threatened Daniel. In the case

(Continued on page 34)

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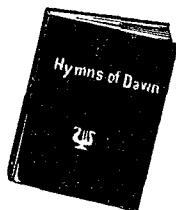
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(Continued from page 31)

of Paul and Silas a great earthquake shook the prison walls and broke their chains asunder. But in both instances the tests were severe before these miraculous deliverances took place. Our tests may also be severe, and many times the Lord will provide ways of escape. But the time shall ultimately come when there will be no way to go but through—through the floods and storms and fires of trial into the kingdom itself.

Other Experiences

Not all the Ancient Worthies were delivered from their trials in miraculous ways as were the three Hebrews, and Daniel, and others who “escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, [and] turned to flight the armies of the aliens.” (Heb. 11:34) There were “others,” Paul informs us, who “had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment: they were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; (of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth. And these all, having obtained a good report through faith, received not [the fulfilment of] the promise: God having provided some better thing for us, that they without us should not be made perfect.”—Heb. 11:36-40

Here was faith being demonstrated in a different way. There was no miracle to keep the smell of fire from the sheepskins and goatskins which many of these wore. They were stoned, but no angel was there to divert the stones in other directions. They were slain with the sword, with no one to stay the hands of the wielders of the swords. They were destitute, afflicted, and tormented; not clothed in regal garments of government, protected and honored.

They "wandered in deserts, and in mountains, and in dens and caves of the earth."

Nevertheless their faith rose above all these horrendous experiences. It was a faith by which they were convinced that despite the fact that the God of Israel may have seemed to have deserted them, they knew that he had not. By this living faith amidst suffering and death-dealing experiences, this group of Ancient Worthies "received a good report"; that is, they proved worthy of the great reward which awaits them, the reward of being brought forth in the "better resurrection," of being made perfect as humans after the completion of the "us class of the present Gospel Age.

Jesus Endured

Paul refers to the Ancient Worthies as "so great a cloud of witnesses." The faithful ones of the New Testament also serve the Lord's people today as "a cloud of witnesses." When we need encouragement, it is a blessing to go with Paul on one of his missionary journeys, or to fellowship with him through his epistles. To contemplate Peter's experience in the prison when, being delivered by an angel, "the iron . . . gate opened to them of [its] own accord," is an inspiration to faith and faithfulness.

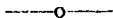
And Paul reminds us of the greatest example of all when he wrote, "Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds. Ye have not yet resisted unto blood, striving against sin."—Heb. 12:2-4

Surely to look unto Jesus should help us over any trial! Jesus knew that it was the Father's will for him to lay down his life. But the joy that was set before him by the

promises of God enabled him to endure all his trials, including the final one on the cross. It will be even so with us; and many times we will need to draw on this source of strength.

But, as Paul reminds us, we "have not yet resisted unto blood." That is to say, we have not yet been faithful even unto death as Jesus was. We know that our Heavenly Father will support us by his Spirit. He will strengthen us in all our trials, many times providing partial deliverance from their severity. But finally there must come that resisting "unto blood," and it will be then that we will need to lean on the Lord more than we have ever done before; and we can do so with the assurance that he will not fail us.

When Jesus came out of the Garden of Gethsemane he said to Peter, "The cup which my Father hath given me, shall I not drink it?" (John 18:11) He did drink that cup, completely and victoriously. We also have a "cup" to "drink." May our dedication to the Heavenly Father be so complete that we will not hesitate to drink it to its final dregs, resisting even "unto blood." Let us do this with the clear understanding that divine power could spare us this final test, but that divine wisdom and love know that this would not be best. Let us realize more and more day by day that if we are to share with Jesus in the throne of his glory we must be faithful now even unto death. May our faith be so strong that we will rejoice in the fact that there is no other way to kingdom glory.



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The Way of His Steps

"Righteousness shall go before Him; and shall set us in the way of His steps."—Psalm 85:13

THE Hebrew word here used for "way" carries with it, according to some authorities, the thought of a "trodden path" of his steps. With this clarification of meaning we are able to see a depth of significance in the psalmist's words, when viewed in the context, of a close and tender relationship between the Shepherd and his sheep. The same underlying thought is expressed in Psalm 27:11, "Teach me thy way, O Lord, and lead me in a plain path."

The picture in these and other scriptures is clearly one which David was well-qualified to draw—that of Shepherd and sheep. The closeness of relationship here portrayed carries with it the thought of calling, leading, following, instructing. The true Shepherd of the flock was no hireling, but was, as David knew full well, the provider for, and defender of, his sheep, and all the courage and resources of which the Shepherd was capable were used to ensure their contentment and safekeeping.

"I Am the Good Shepherd"

This pictorial representation of pastoral life is used by our Lord himself to project the image of his great work as Shepherd of the sheep, the called-out ones of whom he said, in prayer to the Father, "I have manifested thy name unto the men which thou gavest me out of the world. Thine they were, and thou gavest them me, . . . sanctify them through thy truth; thy word is truth." (John 17:6, 17) Again, "I am the good Shepherd; the good Shepherd giveth his life for the sheep." (John 10:11) The analogy drawn by our Lord is simple and revealing; it throws into sharp re-

lief the constant principle of sacrifice which is inherent in God's great plan for the salvation of a stricken race through him "who gave himself a ransom for all, to be testified in due time."—I Tim. 2:6

He is the Shepherd, not only of those whom the Father has given him out of the world, but also of the other sheep, still of the world—those to whom he refers as "not of this fold." These too will hear his voice in the great harvesting of the Millennial Age when he gathers together in one all things in himself, thus fulfilling his Father's great purpose that "there shall be one fold, and one Shepherd." (John 10:16) The Psalm in which the words of our text are found seems to apply largely to the Millennial Age, when the Good Shepherd will be leading those "other sheep" in the way of righteousness. But first he is the Good Shepherd of the Gospel Age sheep, and "the way of his steps for them, their path of righteousness, is one of sacrifice.

Christian teaching, in its sectarian dogmatism, has lamentably failed to understand the true meaning of the "trodden path." With reckless disregard for the teaching of the Word, so-called leaders of Christian thought have thrown wide the invitation to follow our Lord to all and sundry who pay lip service to the pomp and ritual of priestcraft, an easy road to salvation, via the nominal channel of church membership and outward conformity. This is not the way marked out by the Shepherd of the sheep, who said, "If any man will come after me, let him deny himself, and take up his cross, and follow me." (Matt. 16:24) No Ecumenical Council resolutions or denominational mergings can in any way affect the simple conditions of true discipleship, which the Master here lays down for those who seek to follow "in the way of his steps." Here alone is the means of entrance into the way. "Righteousness shall go before him; and set us in the way."

But how? "There is none righteous, no, not one." (Rom. 3:10) If righteousness is the means of entrance, how can we fulfil the conditions? It is left to Paul to reveal this vital aspect of truth, which he does in his Epistle to the Romans (5:1-2): "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God." This is exactly what our Lord meant when he said, "I am the way, the truth, and the life: no man cometh unto the Father, but by me."—John 14:6

The way to the Father, the way of his steps, can be entered upon only through the divinely appointed provision of justification by faith. It is upon this basis, and this alone, that the child of God is invited by his Master to follow him whithersoever he goeth, even through the valley of the shadow of death itself, into the glory of the Father's very presence. "Be thou faithful unto death, and I will give thee a crown of life." "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."—Rev. 2:10; 3:21

"Come and See"

The early days of our Lord's life and mission upon earth were days of wonderful unfolding to those whom he called to follow him. After his baptism by John in the Jordan he was guided by the Spirit into the wilderness for a crucial testing at the hands of the Adversary. For forty days he fasted, and was sorely tempted, but he emerged victorious and returned to the scene of his baptism. To John the Baptist his reappearance was a momentous event, for here was the one whom he believed to be the Messiah, the one, "mightier than I, . . . [who] shall baptize you with the Holy Spirit, and with fire."—Matt. 3:11

It might well be thought that this dramatic announcement would be made to as many of John's disciples as possible, but such was not the divine purpose, and two only were within hearing when he said, "Behold the Lamb of God!" (John 1:35, 36) Drawn by an irresistible desire to know more about this one of whom John spoke so forcefully, they followed Jesus, hesitant and wondering. Could this indeed be the Messiah whose coming they so eagerly awaited?

Their minds must have been torn between apprehension and joyous anticipation as they followed after Jesus. Suddenly he turned, and with a friendly smile asked, "What seek ye?" Here was a critical moment indeed. What did they seek? Should they answer, "The Messiah?" But that might seem premature, perhaps presumptuous. At length they blurted out the seemingly innocuous question, "Where dwellest thou?"

There can be little doubt that Jesus knew full well the trend of their thinking. Here were two devout men, enthused by the preaching of John the Baptist with its rugged emphasis upon repentance and reformation of character, yet not knowing where to go from the point of indecision to which John had brought them. John himself had defined the limitations of his own mission when he declared, "I am the voice of one crying in the wilderness, make straight the way of the Lord."—John 1:23

But who was the Lord? Where was he? What was he about to do? These questions were filling the minds of Andrew and his companion, questions which must be answered before they could fully appreciate the tremendous significance of the cry, "Behold the Lamb of God!"

To their question, "Master, where dwellest thou?" the answer came, as it has come to thousands of his would-be followers since that wonderful day. Three simple words, "Come and see!" An invitation that opened to them the

door of discipleship, and to him the ineffable joy of receiving into his fold the first two of the men whom his Father had purposed to give him. They came, they saw, and they abode with him. This, for them, was the beginning of the "trodden path," a way which was to lead them through pain and suffering, joy and sorrow, radiant hope and deepest despair, until finally, if faithful in following, they would drink the fruit of the vine anew with him in his Father's kingdom.

In this experience of the first two disciples we see the pattern of Christian life defined in terms which are basically true of each sincere follower of the Master. Like them, we heard the "voice crying in the wilderness." It may have been just a word or two spoken by a friend, the message of a tract, or the verse of a well-loved hymn. Whatever the means used, the message was the same: "Behold the Lamb of God, which taketh away the sin of the world." Like them we followed—seeking, listening! And then came the same gentle and loving call, so beautifully expressed by the hymn writer, "Softly and tenderly Jesus is calling, calling for you and for me."

"What seek ye?" If the question came to the earliest disciples as a challenge to the heart, surely it came to us in no less challenging a form. This was the crucial moment of decision. We could have ignored the call and have gone our way, as so many have done. After all, what were we seeking? Were we looking for comfort, security, and the pleasures and allurements of this world? How grateful we should be that our hearts were receptive to the heavenly call, and we were led to ask, "Master, where dwellest thou?" This was, as for them, so for us, the beginning of the "trodden path," our entrance upon "the way of his steps." Just the simple reply; no force, no compulsion, no persuasive methods, no creedal conditions of acceptance—just the loving invitation, "Come and see."

"Whatsoever He Saith, Do It"

Those early days, first in Judea and then in Galilee, were filled with rich promise. Andrew had quickly reacted to the wonderful personality of Jesus, and casting aside all doubts he hurried to Simon Peter, his brother, with the startling announcement, "We have found the Messiah!" Bringing Peter to the Lord, Andrew forged a link of love and deep friendship between his brother and the Master which is surely unique. Recognising instantly the true worth of this unpredictable character, Jesus took him to his heart and never once relinquished his hold upon him despite the terrible testings which subsequently came to prove the strength and integrity of their wonderful relationship.

Very soon after the gathering together of these first disciples, Jesus invited them to accompany him to his home in Galilee, and it was while there that an invitation was accepted to attend a wedding feast in Cana, some few miles away. Here it was, among his family and friends, that the first manifestation was made of that divine power which was inherent in him as the only begotten One in whom the Father was well-pleased, a power which, as one writer has so graphically expressed it, was "slumbering in his hands."

The sudden shortage of wine, and his mother's appeal, brought the response, "Mine hour is not yet come." This vast power, he knew well, could not be used until he was assured of his Father's will in every detail of the great work upon which he was entering. Was it the time for him to begin using the great power the Father had bestowed upon him? Wisely, his mother sensed the situation, and turning to the servants spoke those words which have thrilled the hearts of every Christian down through the centuries. "Whatsoever he saith unto you, do it!" Even while they waited, his Father's approval came, and he knew that the hour had arrived for him to step forward on

the road of service, suffering and sacrifice which was to terminate at Calvary.—John 2:11

The terms of discipleship which our Lord laid upon Peter and James, John and Andrew, and his other disciples, are the same for all of us. "If any man will come after me, let him deny himself, and take up his cross, and follow me." (Matt. 16:24) There are no other terms; there is no other way; there never has been any other way. "I am the way, the truth, and the life, no man cometh unto the Father but by me." (John 14:6) This is the "trodden path," this is "the way of his steps," the way for all to tread who seek to share with him in the glory of his heavenly inheritance.

This is not a matter of preaching and teaching (important as these things may be). The Christian life is a pathway of personal involvement, direct individual responsibility. We cannot delegate that responsibility to any functionary of church or state who presumes to demand our submission to human will. We cannot relinquish that responsibility into the hands of any man, even a brother in Christ, for Paul states explicitly that "the Spirit itself beareth witness with our spirit, that we are children of God." (Rom. 8:16) We alone are responsible to our Heavenly Father for that relationship of the spirit, sealing the heritage of sonship which is ours even now, as we follow "in the way of his steps" and bind our sacrifice upon the altar with cords of loving devotion which naught can sever, while we walk the "trodden path."

"What Seek Ye?"

So, looking down to this our day, over the span of nearly 2,000 years since the first call, "Come and see," we have the same wonderful invitation, "What seek ye? Where dwellest thou? Come and see." Can we, and do we, say with the psalmist, "Teach me thy way O Lord, and lead me in a plain path." Does he teach us? Is the path plain? Our

answer is, "Yes," only if we look to him, and consider him, as Paul exhorts; only if we note and mark the "trodden path," and see the imprint of his steps; only if we submit ourselves to the shaping and chiselling of the Master Builder who has called us to be like our Lord, and to share his sufferings, that we be glorified together with him.

His was indeed a way of suffering, yet it had its joys. It was a way of strife, but it had its peace; a way of temptation that had its triumphs—and what tremendous triumphs they were! Is it not the same with us? Joy and sorrow, peace and strife, pain and happiness—the happiness of Cana contrasted with the sorrow and pain which revealed itself in the death of "our friend Lazarus"—both experiences resolved in triumph!

Surely this is the whole purport and meaning of the "trodden path." Our Lord and Head says, "Follow me," follow me implicitly, unquestioningly, joyfully. I am the Good Shepherd; I have trodden the path before you; I have set you in the way; tread closely, humbly and patiently; for this way, and this way only, will lead you to the consummation of your hope—an abundant entrance into the glorious kingdom which my Father has prepared for all those who love him supremely.

In these days of turmoil and strife, in a world "upside down and empty," the child of God must hold ever more firmly to his Father's hand, and tread ever more closely in his Master's footsteps, if he would endure to the end. But how grand is that end, how wonderful the final realisation of our glorious hope as we step from the "trodden path" into the vast expanse of the heavenly kingdom, there to be the means, under our Lord and King, of bringing the poor groaning creation up, out of the darkness of sin and death, into the stupendous glory of a new earth wherein dwelleth righteousness.

—Contributed

Sanctification

"Sanctify yourselves, and I will sanctify you."

—Lev. 20:7, 8

THE primary significance of the word "sanctify" is "to set apart," and its further meaning is "to make holy"; hence its complete meaning would be, "To set apart for the purpose of being made holy." This, the Scriptures reveal, was the purpose in God's dealings with the natural seed of Abraham, the people of Israel. God set them apart by a mighty manifestation of his power which delivered them from Egyptian bondage and brought them into the wilderness for forty years. The influence resulting from Israel's association with Egypt was downward, tending to sin and idolatry, hence God set them apart by delivering them from Egypt; also by giving them his law, and bringing them into such a condition in the wilderness that they would need

to continually exercise faith in him as the great provider of all their needs.

This very remarkable manifestation of divine providence meant Israel's setting apart for the purpose of being made holy, righteous, just, through obedience to the great principles of God's law, given them through Moses. As God said, addressing Israel, "Ye shall be a holy people unto me." The next step in God's providences over Israel related to their "setting apart" was his bringing them into the land of promise, enabling them by almost miraculous assistance to conquer the exceedingly corrupt inhabitants of the land. Although the cleansing of the land of its corrupt inhabitants whose iniquity had come to the full was not as thorough as the Lord told Israel to make it, his special divine providence over them was indeed a setting apart, giving them special opportunities for the worship and service of the one true God, "Jehovah," and for becoming

a holy people through obedience to his law.

As we continue to review God's dealings with his typical people Israel, we see continual manifestations of his power in a way that would give them incentives to become a holy people unto him. For instance, all the holy prophets of Israel, in one way or another, reminded them of the way God's power had operated to set them apart as his special people, that they might become holy, worshipping and serving him, looking forward to the fulfilment of the hopes set before them—the coming of Messiah and the establishment of his kingdom. Alas, that only a remnant took full advantage of these kindly providences arranged on their behalf, the failure of the majority in Israel being clearly and repeatedly foretold through the prophets.—Isa. 1: 9; Rom. 9:29

Israel Typical

God's dealings with natural Israel, while intended to be beneficial to them as a people, were typical of his dealings with his people of the Gospel Age—spiritual Israel. As Israel after the flesh was de-

livered from Egypt, so those who have come to Jesus as their Redeemer, and have consecrated themselves to God through him, have been delivered from the world and its bondage, typified by Egypt with its slavery, and brought into relationship with God as new creatures, begotten of his Holy Spirit.

Just as Israel was providentially brought into the Land of Promise, so do the Lord's people of spiritual Israel, through forsaking sin, being justified by faith, becoming dead with Christ to the things on the human plane, enter into a land of promise. They enter a new world as it were; delivered from the power of darkness . . . into the kingdom of God's dear Son, a condition where they have become heirs of the exceeding great and precious promises; and they enjoy special protection from their enemies—truly a condition, in a spiritual sense, flowing with milk and honey! God's power has operated in this way in view of the desires of his people to set themselves apart, that their sanctification might become a blessed real-

ity. From this time begins the second phase of the sanctification process; for we are set apart for the purpose of being made holy. "Be ye holy, for I am holy"; and we remember that without holiness no man shall see the Lord.—I Pet. 1:16; Heb. 12:14

While it is our earnest desire to attain a fully sanctified condition, we soon find that the world, the flesh, and the Devil would hinder our course, and that an earnest and constant effort is necessary if we would make progress along the narrow path of sanctification. The apostle's exhortations along this line are worthy of special study. He says (II Cor. 6:14-16), "Be ye not unequally yoked together with unbelievers," however much they seek to persuade you. Do not join with them in projects which will involve a very close union. Paul goes on to give his reason for such an exhortation, and puts it in the form of a question: "For [because] what fellowship hath righteousness with unrighteousness?" What fellowship, fellow feeling, is there between those who are endeavouring to live up to the

high standards of righteousness required of God's people, and the very moderate standards of right conduct such as are satisfying to the man of the world?

Be Ye Separate

The apostle continues, "What communion hath light with darkness?" All who have been blessed with the light of present truth will readily admit the division that it makes between them and others of God's professed people. In conversation we find so little in common that it is well-nigh impossible to have profitable spiritual fellowship with them; and any fellowship with such can only be experienced if religious matters are avoided. This, in the case of the Lord's consecrated people, would soon lead to a quenching of the Spirit.

In II Corinthians 6:15 Paul uses further arguments against being unequally yoked together with unbelievers. He says, "What concord hath Christ with Belial? Or what portion hath a believer [in God's Word, its plan for his salvation] with an unbeliever?" (R. V.) who does not accept the divine revelation, and who

goes about to establish his own righteousness? To attempt to fellowship with such can only be a hindrance in the narrow way. And, it is further questioned, "What agreement hath the temple of God with idols?"

We are safe in saying that practically all who are out of harmony with God have some kind of idol in their hearts, something which comes first in their life to which time and attention is devoted. What agreement can there be between those who have become living stones in God's temple, the true church, and those whose earthly and selfish interests come first in their life and thought?

Israel's Temple Typical

Just as God's temple at Jerusalem represented his dwelling place, so Paul quotes from the Old Testament Scriptures to show how, in a special sense, God dwells among his people; and for them to be called his temple is therefore a most appropriate illustration of this fact. "I will walk among you, and will be your God, and ye shall be my people." (Lev. 26:12) Concerning God's people of the Gospel Age, we

read, "I will dwell in them, and walk in them; And I will be to you a Father, and ye shall be to me sons and daughters, saith the Lord Almighty." (II Cor. 6:16, 18, R. V.) The next verse exhorts, "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit [let us zealously begin our part in this great work of sanctification], perfecting holiness in the fear of God." (II Cor. 7:1) "Perfecting holiness" accurately describes the second phase in this work of sanctification for which we are set apart by God.

Just as it was necessary for God's temple of old to be dedicated, sanctified, or "set apart" to God, before he deigned to recognise and use it, so similarly with all God's people today. It is necessary that they positively dedicate or sanctify themselves to God and to his requirements before being recognised of him, and filled with his Holy Spirit.

"Sanctification,"

How Accomplished

Like most other features in God's arrangements, there are correct and successful means

for their attainment, and some which are not so correct and successful. This is specially true in the case of our sanctification. Paul says, "This is the will of God, . . . even your sanctification." (I Thess. 4:3) If we would be sanctified, we must use the divinely provided means for its accomplishment. The Master prayed, "Sanctify them by thy truth." (John 17:17) As we seek to study, meditate upon, and obey the truth, we experience its sanctifying influence. It causes old hopes, aims, and interests to pass away, and opens the way into the world of the Spirit: "All things have become new": a new relationship with God has been realised, with new hopes, both for the present and for the future.

Additionally, the Scriptures speak of being "sanctified by the Spirit." (I Pet. 1:2) While study and meditation upon the Word of truth is important to the child of God, he needs the Holy Spirit's influence in his life to enable him to come into accord with what is written, if he would be sanctified thereby: for it is the Spirit that guides us into all truth and shows us things to

come. "Eye hath not seen, nor ear heard, neither hath entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit." —I Cor. 2:9, 10

By the power of the Spirit, too, we are enabled to obey the truth, and to continue to present our bodies a living sacrifice, carrying out the consecration we have made, even as it is written of our Master, "Who through the eternal Spirit offered himself without spot to God." (Heb. 9:14) The power of God's Spirit enabled Jesus to continually thus offer himself during the three and a-half years of his ministry.

As consecrated children of God, it is the power of the Holy Spirit of truth [which we obtain through the study of our Father's Word, and in our spirit of obedience thereto] which furnishes us the needed strength for overcoming the world and our own perverted appetites. Accordingly, all the cleansing we have experienced; all of our justification; all of our setting apart to righteousness, and

our separation from sin; all the victories and blessings in these directions, have come to us through the merit of our Lord Jesus, and by or through the channel of the Spirit of holiness, the Spirit of God, which we have received. "But ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." —I Cor. 6:11

The School of Christ

As true disciples, in other words, as taught and trained ones of Jesus, we are in a most wonderful school! The great Teacher, our glorious resurrected Lord and Head, appointed by the Heavenly Father to instruct those who shall be accepted as his "brethren," was himself educated in the same school, under the Father's inspection and direction. "Though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect [Greek, complete; acceptable to the high station to which he was called—the divine nature] he became the author [Greek, cause] of eternal salvation unto all them that obey him."—Heb. 5:8, 9

It is not the flesh that has entered the school of Christ and is under his instructions and preparation for the kingdom, for "flesh and blood cannot inherit the kingdom of God." (I Cor. 15:50) Our acceptance of the divine call to spirit nature meant the renouncement of the earthly nature in every sense of the word, and meant our begetting as new creatures—"sons of God." It is the "new creature," the new mind, the new will, that is in the school of Christ, and that is to be completed—to be brought into full accord with the divine will—to become a copy or likeness of the Lord.

The new mind, in proportion as it develops in likeness to the mind of Christ, will relax no efforts to keep the body under, with its motions of sin—to keep the will of the flesh dead. Surely no spirit-begotten son of God could allow sin to "reign" in his mortal body. Therefore, the new mind, the new creature, seeing any uprising of the flesh, is to conquer it, obtaining the promised grace and help in time of need from the heavenly storehouse of grace.—Heb. 4:16

Jesus would have his disciples sanctified "through the truth" (John 17:17, 19), and he exhorts, "If ye continue in my Word, then are ye my disciples indeed." (John 8:31) To be truly his disciples, sanctified through divine truth, we must continue under his direction and training, faithfully

and perseveringly, unto death; then God's grace will eventually bring us to the inheritance of all those who are similarly sanctified.—Acts 20:32; 26:18

The graduating standard for such a wonderful exaltation is beautifully described by the poet:

"A humble, lowly, contrite heart,
Believing, true and clean,
Which neither life nor death can part
From him who dwells within.

"A heart in ev'ry thought renew'd,
And full of love divine;
Perfect, and right, and pure, and good,
A copy, Lord, of thine."

BRITISH SPEAKERS' APPOINTMENTS

L. P. DAVIS, U. S. A.			
Londonderry	Aug. 19, 20	Gorticar	10, 11
Glasgow	21	Londonderry	12-14
Dewsbury	22	Glasgow	21
Letchford	23, 24	Lincoln	28
Liverpool	25, 26	E. T. NADAL	
Ipswich	28	Dewsbury	(Sat.) Aug. 23
Aldersbrook	30, 31	W. F. READER	
J. H. MURRAY		Letchford	Aug. 17
Belfast	Sept. 6, 7	C. SMITH	
Dublin	8, 9	Letchford	Sept. 21

LITERATURE AND SUBSCRIPTIONS—70, Station Road, Gidea Park, Romford, Essex. RM2 6DA.

DAWN RECORDED LECTURE SERVICE—Tapes on loan. For details write to 15, Southwood Gardens, Gants Hill, Ilford, Essex.

Your Questions

Judgment Now and Future

**Are Christians on trial now?
If so, how does this harmonize
with your teachings respecting
the judgment day?**

The Apostle Peter wrote, "For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the Gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?" (I Pet. 4:17, 18) This would indicate that the judgment day of the church is during the present life. The text indicates that this judgment or trial is a trying, or exacting one. Verse 12 of the chapter reads, "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you." The apostle reminds us that this "suffering" is due to the fact that we are following in the footsteps of Jesus.

The severity of this trial, or judgment, is indicated in the expression, "If the righteous scarcely be saved." It is indeed a "fiery" trial, requiring patience and courage, and above all, the grace of God to endure. We are walking in a narrow way, but if we are faithful unto death the end will be glorious.

Jesus said, "He that hear-eth my word, and believeth on him that sent me, hath [by faith] everlasting life, and shall not come into judgment (Revised Version); but is passed from death unto life." (John 5:24) This simply means that the judgment or trial day of dedicated believers in Christ ends at the close of their life, and that they will not be called upon to pass tests or trials when brought forth in the resurrection.

Instead, one of the rewards of these faithful followers of the Master will be the privilege of participating in the future work of judging the world of mankind in general. Paul asks, "Do ye not know that the saints shall judge the

world?" (I Cor. 6:2) The saints will take part in the future judgment-day work, not in the sense of being on trial themselves, but as co-judges with Jesus.

Jesus speaks of those who believe on him as those who do "good," and those who do not believe as those who do "evil." He explains, "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life: and they that have done evil, unto the resurrection of judgment."—John 5:28, 29, Revised Version

That will be the judgment day for those who have not qualified for everlasting life at the present time. This also answers Peter's questions, "What shall the end be of them that obey not the Gospel of God?" in the present life; and also, "If the righteous scarcely be saved, where shall the ungodly and the sinner appear?" Because of traditional misconceptions many have believed that these unbelievers will appear in a place of eternal fire and torment, but this is not the teaching of the Scriptures.

Peter asks these pointed questions as to where the unbelievers will appear, but does not answer them. Jesus provides the answer in the text already quoted; namely, that they will appear in the future judgment of all mankind. This also, like the judgment day of the church, will be a period of testing and trial. Belief in Christ will then be required. But the people will not be deceived by Satan, because he will be bound. They will be given a full knowledge of the issues involved. If they believe and obey the laws of the messianic kingdom they will go on to human perfection and everlasting life. If they do not then believe and obey they will be destroyed from among the people.—Acts 3:23

A God of the Living

Matthew 22:32 reads, "I am the God of Abraham, and the God of Isaac, and the God of Jacob. God is not the God of the dead, but of the living." Does not this prove that Abraham, Isaac, and Jacob did not die when they seemed to, but are still alive, either in heaven, or elsewhere?

No! In order to understand this statement by Jesus it is necessary to take note of its setting. Jesus was proving to the Sadducees that there is to be a resurrection of the dead, and his proof text was the statement God made to Moses at the burning bush declaring himself to be the God of Abraham, Isaac, and Jacob, explaining that God is not a God of the dead, but of the living.

God could refer to himself as the God of these patriarchs,

not because they had not really died, but because they were merely temporarily asleep in death. Luke's account of this adds the words, "for all live unto him." (Luke 20:37, 38) There are more direct texts in the Old Testament setting forth the hope of the resurrection, but the Sadducees had complete faith only in the writings of Moses. This is doubtless why Jesus quoted from one of the books of Moses to prove to them that there would be a resurrection.



HERE AT LAST—

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Vineyard Echoes

Letting the Light Shine

"THE Dawn has been a blessing to me, my family, and my friends. I am thankful that someone stuck one of your tracts under the windshield of my daughter's car. That is the way I got started with The Dawn lessons. Thank you very much!" What an eloquent testimony this is to the fact that when we sow the seeds of truth we never know the extent to which the Lord may bless our efforts. Probably the one who placed this tract under a windshield wiper does not as yet know that it resulted in several people becoming interested in the truth. But we are sure that the Lord blessed this brother or sister, anyway, with the assurance of having been faithful in doing everything possible to make known the glad tidings of the kingdom.

And the testimony of this letter emphasizes that the distribution of tracts and kingdom cards is still an effective way of making known the Gospel of the kingdom. As the months and years go by, there is sometimes the tendency to slacken our hands in rendering simple services to the Lord. We would like to see many more come into the truth as a result of our efforts; but we are not to expect that there will be a general turning to the Lord until both the spiritual and earthly phases of the kingdom are fully set up. It will not be until then that all people will begin to "flow unto it."—Micah 4:1

Meanwhile, it is our privilege to tell out the glad tidings as widely as possible, that the one here and there whom the Lord is calling into Christ may be reached. And it is fitting that we do this in every way that is possible and

proper. So let us not overlook the distribution of tracts and cards, either from house to house, or in other suitable places where they will be found and read by those who are searching for a better understanding of the Bible than they now enjoy.

Consolation Folders

The Consolation folder is designed specially to mail to the relatives of those who have died, the addresses being found in the obituary lists of newspapers. It offers the little booklet "Hope." We receive many responses from the mailing of the Consolation folders by brethren throughout the country. A recent letter read, "I want you to know the comfort I have received through reading your booklet, 'Hope.' My husband was forty-three years old when he passed away five weeks ago. I feel comfort now after reading your booklet, and I have re-read it often. I know now that God will let us be together again, and this keeps me going, for I know that God will keep his word."

The sending out of the Consolation folders is something which can be done by those unable to distribute tracts and cards. Not all are able to pay for the postage involved in this effort, but in many instances classes furnish the necessary funds for this, while the work of addressing is done by those who might not otherwise have an opportunity of service. There is room in the field for a much wider effort along this line. Truly the harvest is great and the laborers few.

Many brethren are finding it effective to mail out tracts to names obtained from the telephone book. A special permit for a lower rate of postage is available for this.

Public Meetings

Public meetings continue to be blessed by the Lord. It is difficult to get people to attend a Bible lecture—at least in any great numbers—although this method of public wit-

nessing is still being used. The public is more inclined to attend the showing of a color film in which the plan of God is presented. Recently three hundred and fifty of the public attended a film showing, and in another instance one hundred and eighty-five. These meetings were, of course, well advertised.

Public meetings through the use of color films are a possibility in many places. There are not many classes in a position to spend a lot of money to put on a public meeting. Large, popular auditoriums are expensive, and in addition there is the cost of advertising. But this expense is often well worth while. However large auditoriums are not essential. Indeed, an effective witness can be given by showing a film in the home and inviting friends and neighbors to attend.

In many areas of the country suitable sound projectors are available, and there are brethren who would be glad to take a projector a reasonable distance, and operate it, for giving a public witness to the truth. We suggest that brethren in small classes, and even individuals, give this possibility careful and prayerful consideration. If you decide to make an effort of this kind, write to us, and you may be sure we will give you all the co-operation we can. We can supply advertising circulars, and will try to arrange for a projector and an operator.

Through the years we have observed successful and unsuccessful methods of advertising. We have observed that it is not wise to have newspaper advertising appear too much in advance of the meeting—one day before the meeting is preferable for best results.

If a series of meetings is planned, it is much more effective to advertise them one at a time, rather than all at the same time. While we might induce a considerable number to attend one meeting, the public generally does not want to attend for several weeks. In holding a series of

meetings, simply announce each succeeding meeting as the time comes. It is better, if possible, to have cards to distribute at each meeting announcing the next meeting. This helps the visitors to remember. When funds are available, each of the meetings in the series should be announced in the newspaper. This will help to augment the attendance of return visitors from the preceding meeting.

Unless it is required by the newspaper being used, it is not wise to give the sponsorship of the meetings. Nothing is gained by this, and sometimes prejudice is aroused. If the newspaper requires the auspices to be mentioned in the advertisement, try using "Auspices of the friends of 'Frank and Ernest'"; or "Auspices of The Bible Answers television films." Or better still, "Friends of 'Frank and Ernest' invite you."

As we noted, these suggestions are given upon the basis of many years of experience and observation. However, they are only suggestions, offered in the spirit of making our public witness work as effective as possible.

Again we would like to mention that The Bible Answers films are still being widely shown in churches, clubs, and homes of various types. Many of these bookings are being made through our film agency, while others are being arranged locally by the brethren. If there is a home for elderly people in your area, try contacting the manager concerning the possible use of one or more of The Bible Answers films.

Recently we have sent out a limited number of letters to churches and homes, offering the films, and to date ten per cent of these have replied asking for the films. In Massachusetts a nursing home has requested a film every other week.

From Minnesota a reply reads: "Have enjoyed The Dawn for many years," and this person wants to show films in his home to family and friends.

A Senior Citizens' home in Kansas, with about a hundred residents, wants to show a film each month.

Also from the State of Kansas, a nursing home requests a film every other week.

From Ohio a club asks for three films—"The Time of the End," "Marvels of Creation," and "No more Death."

These responses are encouraging, and we will continue sending out the letters offering the films.

Literature Boxes

Brethren in various parts of the country have been able to place literature boxes in bus stations. They keep a supply of literature—Dawns, booklets, and tracts—in these boxes, and are gratified to realize that so much of it is taken. Here is an opportunity for service which might well be expanded. Why not check into the possibility in your area? The truth is so wonderful that we will want to do all we can to make it known to others.

PREVIEW OF HISTORY

To be discussed by

'FRANK and ERNEST'

KMEO—740 kc.—8:30 A. M.

Sunday, August 17

Tune in this informative discussion, and send for a free copy of the booklet, "God and Reason."
Address:

"FRANK and ERNEST"
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For Your Newspaper

To the left is a suggestion for a small advertisement in your local newspaper. This outline is designed for two inches in one column.

SEPTEMBER SPECIAL: On Sunday, September 21, "Frank and Ernest" will discuss the topic, "Freedom from Fear"—a topic which should be of special interest at this time when the hearts of so many are filled with fear. Special circulars will be furnished free for announcing this discussion. Send for as many as you can use. Address, The Dawn, East Rutherford, New Jersey 07073

Encouraging Letters

Under the Windshield

"The Dawn has been a blessing to me, my family, and my friends. I am thankful that someone stuck one of your tracts under the windshield of my daughter's car. That is the way I got started with The Dawn lessons. Thank you very much.—Ohio

Expects to be Together

Dear Sirs: I want you to know the comfort I have received through reading your booklet, "Hope." My husband was forty-three years old when he passed away five weeks ago. He had not been ill, but had a heart attack, and I kept asking myself why? We have two teenage children, and a little boy three. I feel comforted now after reading your booklet, and I have re-read it often. I know now that God will let us be together again, and this keeps me going, for I know that God will keep his word.—Florida

Thankful for Understanding

Dear Sirs: I have enjoyed your program for many years—also my mother and dad before me. They are resting now. I can see now how they were seeking God's true Word and work. I would like The Plan

book. I am so thankful that I have as much understanding of the Bible as I do. I just hope and pray that everyone will also have this understanding of God's Word.—Kentucky

"Hope" Gave Hope

Dear Sirs: I want to thank you for your wonderful booklet, "Hope." It surely gave me hope. There were so many questions in my mind. I did not know the meaning of death. I have found comfort in knowing that my beloved one is resting and sleeping and that some day I will be with him again and we will both be restored to life—a new life, a new body. I do not know what I would have done without your booklet. I thank you kindly for sending it to me.—Ohio

Enlightened

Dear Friends: Christian greetings! For a long time I have read Christian literature, and during the last twelve months I have been especially blessed because I find that I have enjoyed and have been enlightened by what you have imparted through your various publications—more than from what I have ever read before. So I am very glad and grateful. The "Plan of the

Ages" book, although written more than eighty years ago, has been most enlightening to me; so much so that I must ask you to supply me with more copies for distribution. Also I will take advantage of your offer of six subscriptions to *The Dawn* at a special price. May God continue to guide and prosper you all in your very fine work.—England

After Many Years

Dear Friends: Thank you very much for your literature safely received. It was a good many years ago now that my father rejoiced to fellowship with the Dawn Bible Students, and used to attend their meetings regularly. I wonder if you would let me know if any such meetings are now being held in my home district. I possess the

"Studies in the Scriptures," although I did not take much notice of them when I was young. However, they have now become very interesting to me.—England

Gives Explanation

Dear Friends: Christian greetings! Thank you for your publications received recently. I find them extremely interesting and helpful, and would therefore like to take advantage of your offer to send, "The Grace of Jehovah." I am particularly pleased with the help you are giving me since it gives me an explanation for the strange uneasiness I have had over certain of the "Society's" interpretations. I shall be very grateful to receive also your booklet, "God and Reason."—England



Weekly Prayer Meeting Texts

AUGUST 7—"If a man contend in the games, he is not crowned unless he strive lawfully."—II Timothy 2:5 (Diaglott) (Z. '02-265 Hymn 44)

AUGUST 14—"It is enough for the disciple that he is as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call

them of his household?"—Matthew 10:25 (Z. '03-13 Hymn 134)

AUGUST 21—"Seek ye first the kingdom of God and his righteousness."—Matthew 6:33 (Z. '02-350 Hymn 1)

AUGUST 28—"Preach the Word; be instant in season, out of season."—II Timothy 4:2 (Z. '03-189 Hymn 275)

Speakers' Appointments

Ministering the Glorious Gospel of Christ

These speakers are associated with the Pilgrim Department of The Dawn. Their services are furnished free upon request. Address your request to Dawn Bible Students Association, East Rutherford, N. J. A visit will be arranged when possible.

SAM BAKER

Buffalo, N. Y.	Aug. 26
Lockport, N. Y.	27
Rochester, N. Y.	28
New York, N. Y.	30, 31

C. A. CORNELL

Minneapolis, Minn. (Cedar Ave.)	Aug. 1
Milwaukee, Wis.	3
Beloit, Wis.	4
Rockford, Ill.	5
Indianapolis, Ind.	6
Bloomington, Ind.	9-14
Cincinnati, Ohio	17, 18
Columbus, Ohio	19
Buffalo, N. Y.	21
Lockport, N. Y.	22
Rochester, N. Y.	24
Paterson, N. J.	26
Rutherford, N. J.	27
New York, N. Y.	30, 31

L. PAUL DAVIS

Londonderry, N. Ireland	Aug. 19, 20
Glasgow, Scotland	21
Dewsbury, England	22
Latchford, England	23, 24
Liverpool, England	25, 26
Ipswich, England	28
Aldersbrook, England	30, 31

O. D. DEIFER

York, Pa.	Aug. 24
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G. HOMER HAMLIN

Allentown, Pa.	Aug. 24
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A. H. KRUMPOLT

Baltimore, Md.	Aug. 24
Philadelphia, Pa.	24

E. F. LANKFORD

Bloomington, Ind.	Aug. 9-14
Detroit, Mich.	17
York, Pa.	18
Washington, D. C.	20
Flushing, N. Y.	22
New York, N. Y.	24

M. C. MITCHELL

Sayville, N. Y.	Aug. 3
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KENNETH M. NAIL

Winnipeg, Man.	Aug. 3
Minneapolis, Minn. (Fillmore)	5
Minneapolis, Minn. (Cedar Ave.)	6
Bloomington, Ind.	9-14
Kansas City, Mo.	17
Grand Island, Nebr.	19
Denver, Colo.	20
Boise, Idaho	24
Sagle, Idaho	26
Seattle, Wash.	30, 31

HARRY PASSIOS

Pittsburgh, Pa.	Aug. 3
Bloomington, Ind.	9-14
Milwaukee, Wis.	17

Plover, Wis.	18	Weatherford, Tex.	24
Minneapolis, Minn.	19	Lamesa, Tex.	25
(Fillmore)		Phoenix, Ariz.	28
Minneapolis, Minn.	20	San Diego, Calif.	30, 31
(Cedar Ave.)		G. R. POLLOCK	
Withee, Wis.	21	Winnipeg, Man.	Aug. 3
Beloit, Wis.	22	LEO POST	
Rockford, Ill.	24	Paterson, N. J.	Aug. 24
Batavia, Ill.	25	H. W. PRICE	
Gary, Ind.	26	Winfield-Kelowna, B. C.	Aug. 1, 2
Columbus, Ohio	27	Penticton, B. C.	3
New York, N. Y.	30, 31	STEPHEN SURACI	
E. K. PENROSE		New London, Conn.	Aug. 17
Columbus, Ohio	Aug. 3	F. S. WASSMANN	
Bloomington, Ind.	9-14	New Haven, Conn.	Aug. 3
Indianapolis, Ind.	19	Waterbury, Conn.	3
Fayetteville, Ark.	21	C. R. WEIDA	
Oklahoma City, Okla.	22	Catawissa, Pa.	Aug. 3

The listings in this schedule have been arranged by local ecclesias co-operating with the Dawn.

GEORGE BALKO		CARL HAGENSICK	
Lonaconing, Md.	Aug. 17	St. Louis, Mo.	Aug. 17
Pittsburgh, Pa.	31	ADAM MISKAWITZ	
MIKE BALKO		Gary, Ind.	Aug. 17
Pittsburgh, Pa.	Aug. 17	MICHAEL R. NEKORA	
WM. G. BLONG		Riverside, Calif.	Aug. 17
San Jose, Calif.	Aug. 31	Ontario, Calif.	17
J. BURTON BROWN		H. W. OSTRANDER	
San Diego, Calif.	Aug. 10	Stockton, Calif.	Aug. 17
DAVID A. BRUCE		THOS. T. RYDE	
Hawthorne, Calif.	Aug. 10	Santa Ana, Calif.	Aug. 10
Covina, Calif.	24	ALBERT SHEPPELBAUM	
L. P. DAVIS, JR.		Beloit, Wis.	Aug. 3
Fullerton, Calif.	Aug. 24	JOHN TRZYNA	
EDWARD E. FAY		Grand Rapids, Mich.	Aug. 3
Sacramento, Calif.	Aug. 3		

SPEAKERS' APPOINTMENTS

Conventions

Full information concerning programs and room reservations can be obtained by writing to the name listed. An asterisk (*) indicates an immersion service is being planned.

MINNEAPOLIS, MINN., Aug. 3—2601 Fillmore St., N. E. Mrs. C. R. Newham, 678 40th Ave., N. E.

SILOAM, TEX., Aug. 8-10—Mrs. E. D. Westfall, Route One, Box 142, Dublin, Tex.

CINCINNATI, OHIO, Aug. 17—Brotherhood of Railway Clerks Bldg., Court and Vine Sts. Mrs. Margaret Ellis, R. 1, Box 71, Melbourne, Ky.

MINNEAPOLIS, MINN., Aug. 17—IOGT Hall, 2922 Cedar Ave. Mrs. Doris Borowiec, 10410 Fifth Ave. Circle S.

DENVER, COLO., Aug. 23, 24—Heart of Denver Motel, 1100 E. Colfax Ave. Mrs. Larry L. Davis, 11056 Pearl, Northglenn, Colo.

CHICAGO, ILL., Aug. 24—Masonic Temple, 5352 W. Chicago Ave. Mr. George Tabac, 7244 W. Lill, Niles, Ill.

JACKSON, MICH., Aug. 30-Sept. 1 YMCA, 127 W. Wesley St. Mrs. Ralph Gaunt, 510 Golf Ave.

MINNEAPOLIS, MINN., Aug. 30-Sept. 1—IOGT Hall, 2922 Cedar Ave. Mrs. Doris Borowiec, 10410 Fifth Ave. Circle S.

NEW YORK, N. Y., Aug. 30-Sept. 1—Woldorf-Astoria Hotel, 50th St. and Park Ave. Mr. G. M. Jeuck, 81 Blouvelt Road, Nanuet, N. Y.

SAN DIEGO, CALIF., Aug. 30-Sept. 1—Temple Beth Israel, 2512 Third Ave. Mrs. Gilbert L. Rice, 4005 Olympic St.

SEATTLE, WASH., Aug. 30-Sept. 1—Norway Center, 300 Third Ave. W. Mrs. John Keith, 22515 95th Place W., Edmonds, Wash.

***ST. LOUIS, MO., Sept. 6, 7—**Gateway Hotel, Ninth and Washington Ave. Mrs. D. E. Prutzman, 2035 Jonnette Drive.

PITTSBURGH, PA., Sept. 20, 21

GRAND RAPIDS, MICH., Oct. 4, 5

AGAWAM, MASS., Oct. 5

PIQUA, OHIO, Oct. 5

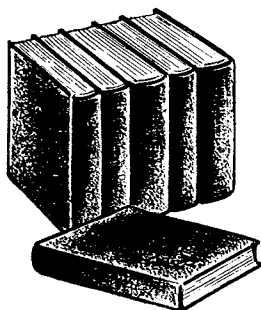
SAN LUIS OBISPO, CALIF., Oct. 11, 12

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HEARING AID SERVICE AT THE GENERAL CONVENTION

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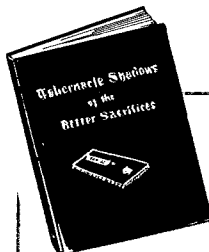
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- ❸ **THY KINGDOM COME**
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To us the SCRIPTURES CLEARLY TEACH...

That the church is "the temple of the living God"—peculiarly "his workmanship"; that its construction has been in progress throughout the Gospel age—ever since Christ became the world's Redeemer and the chief corner stone of this temple, through which, when finished, God's blessings shall come "to all people," and they find access to him.—I Cor. 3:16, 17; Eph. 2:20-22; Gen. 28:14; Gal. 3:29

That meantime the chiseling, shaping, and polishing of consecrated believers in Christ's atonement for sin progresses, and when the last of these "living stones," "elect and precious," shall have been made ready, the great Master Workman will bring all together in the first resurrection; and the temple shall be filled with his glory, and be the meeting place between God and men throughout the Millennium.—Rev. 15:5-8

That the basis of hope for the church and the world lies in the fact that "Jesus Christ, by the grace of God tasted death for every man," "a ransom for all," and will be "the true light which lighteth every man that cometh into the world," "in due time."—Heb. 2:9; John 1:9; I Tim. 2:5, 6

That the hope of the church is that she may be like her Lord, "see him as he is," be a "partaker of the divine nature," and share his glory as his joint-heir.—I John 3:2; John 17:24; Rom. 8:17; II Pet. 1:4

That the present mission of the church is the perfecting of the saints for the future work of service to develop in herself every grace; to be God's witness to the world; and to prepare to be the kings and priests in the next age.—Eph. 4:12; Matt. 24:14; Rev. 1:6; 20:6

That the hope for the world lies in the blessings of knowledge and opportunity to be brought to all by Christ's millennial kingdom—the restitution of all that was lost in Adam, to all the willing and obedient, at the hands of their Redeemer and his glorified church—when all the willfully wicked will be destroyed.—Acts 3:19-23; Isaiah 35